

World Good-will

The subject for today is good will and missions--a good combination for a pre-Christmas missionary meeting. "Good will to men", and "Go ye into all the world". Good will and missions. I suppose that boils down to world-wide good will. Unfortunately that is the sort of subject I have a hard time with. My mind is the kind that does all right with little things and small numbers, but gets completely lost when the subject soars out of range. The national debt, for instance--it doesn't mean a thing to me. I can't think in terms of billions of dollars. Or the Russian army. I can't visualize ten million men. Anything over a hundred men is an army to me.

So I must confess I'm a bit lost on the subject of world-wide good will. It's too big for me. You see good will, to me at least, is a vital personal relationship, not just a vague, warm and sticky sentiment that bubbles out of a gushing heart. It is a sense of mutual trust and respect built upon actual experience--not just the happy feeling that comes after a good meal, the feeling of loving the whole world. No, world-wide good will is too big for me--I don't know the whole world. I have to stand and break down the subject into two points I want you to remember:

- I. Good will starts small. It begins with the love of one individual for another.
- II. Good will grows world-wide not when it's the goal of missions, but as the result of missions.

Good will starts small. World-wide good will, in one sense at least, was too big a subject even for Jesus. Hasn't it ever struck you as strange sometimes that Jesus, who came to save the world, refused to leave his little country which was smaller than New Jersey, and was almost

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rude when a foreigner, a Syrophenician woman, asked his help? Jesus, you see, was not the broad and shall^{ow} friendly sort. He whipped people out of the temple. He had more enemies than friends. In fact he had only eleven close friends, and when things looked dark, even they ran out on him.

Jesus didn't come just to spread good will and make friends. He came even though he knew he would make enemies, and that those enemies would kill him. He didn't come just to make the world friendly-- he came to save a handful of fishermen. He came to save Peter and James and John--not the Roman Empire or even the Jewish nation. He came to wipe all the sin and weakness out of Peter's heart until he was ready to die for someone else. He came to wipe all the sin and ambition out of the hearts of James and John so that they were ready to die for someone else. He came and wiped all the sin and pride and hate that made Paul kill women and children as the Gestapo today kills Poles and Czechs, until Paul, too, was ready to die for someone else. And being ready to die for someone else, for others, is the Christian form of good will. Jesus called it love. "Greater love hath no man than this that a man lay down his life for his friends." *And love not only makes the world go round- it can hold it together.*

Good will, you see, does not begin with love for the world. God so loved the world, but you can't. + You will have to be content with loving the lady who sits next to you at church or on the bus, or with forgiving that neighbor of yours who causes you so much trouble. It's a good deal harder to do that ~~and~~ than to talk about loving the world. The two most popular subjects of conversation in Christian circles are: (1) How much we love the world--that's the official topic, and (2) How much we see wrong in our next-door neighbor--that's the unofficial but most popular topic. How easy it is to talk about world-wide good will, when too often we don't have enough good will to spread over our own little community, much less the world.

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World-wide good will, then, starts small. It begins with your love for your neighbor. That is where the early church began. Their most severe critics in the Roman Empire, after criticizing them unmercifully for all the faults they saw or thought they saw in them--the Christians were poor, they were disloyal to The Emperor, they were atheists, their secret rites ~~xxxx~~ must be immoral and obscene, they were self-righteous, they were Jews and renegade Jews at that, and so forth--after listing all these imagined faults, the pagans were nevertheless forced to conclude with this tribute: "But, oh how these Christians love one another."

They loved one another. They loved Christ and they loved one another. They loved one another because they loved Christ. Christian love is spelled with a capital L. It reaches up and reaches out. And that Christian love, upreaching and outreaching, is the only solid foundation for a good will that seeks to encircle the globe.

The second point is that good will grows from the small beginnings we've been considering, but it grows best not when it is the goal of missions, but as the result of missions.

There are two methods of going at a thing like world-wide good will. One is the Dale Carnegie method. That's the easy, practical way we are all tempted to try. The other is the Christian way. The one makes good will and its benefits the goal to which we strive. That is the short-cut method for quick results. The other, the Christian way, sees good will, even world-wide good will as only the by-product, the expression of a far deeper reality: the reality of a life that is right with God thru Jesus Christ.

Take the Dale Carnegie method. It says you can sell a man more easily if he is a friend and not an enemy. So let's all be friends--it is easier to sell refrigerators that way. Or it says you can enjoy life

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better if the world is friendly and fighting all the time. So let's all be friends and we can have our gasoline and rubber and sugar back again. Good will makes life more enjoyable and more profitable--so here's to friendship. That's Dale Carnegie. And it is all right as far as it goes.

But the Christian says there are things more important than sales profits, more important even than peace, and good will. There is something even more important and basic than being right with one's fellow man, and that is being right with God thru Jesus Christ.

World brotherhood is like happiness. If you set it as your goal you never reach it. But if your goal is obedience to Christ and his command to proclaim the gospel, then just as Christians have discovered that being right with God brings happiness, so they will discover that obeying him on the foreign field brings as a by-product of missions the great reservoirs of good will of which Wendell Willkie spoke so impressively after his visit to China.

I had a real thrill yesterday. On my way to New Haven I was studying a report on the relation of the Board to the Missions, and came across a speech of my father's I had never seen before--never even knew he made. In it he quoted something by Robt. E. Speer on this very point:

"Let us not confuse evangelization with the accessory and necessary results of evangelization which flow from it. Evangelization plants among communities of men forces that create new social combinations. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at the heart."

"Ignore the face of society and deal with it at the heart", he said. Forget about good will, as such; bring the heart to Christ, and then ^{and only then} in that heart you will find good will.

How does that work? Well, look first at Africa. When David Livingstone broke through the jungles of the interior the natives trembled at the news of the coming of the white man. White men meant slave traders with whips and galling chains,--fear and horror and suspicion, anything

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but good will. How David Livingston changed that. After his death, when Dean Stanley came into the heart of Africa seeking to examine the natives as to their understanding of the Christian faith and asking them to describe Jesus Christ, they said, "We are not sure that we can describe him, but we think he must be like David Livingston." (S.S.Times) Livingston did not go to Africa to restore white prestige and bring good will; he did not even go out to campaign against slavery, though once there he fought the slave trade with all his might. No, Livingston went out in obedience to the command of Christ to preach the gospel and heal the sick. And because he obeyed, and put first things first, all these things, including good will, were added unto him.

Or look at China. One hundred years ago, when Robert Morrison went as the first Protestant missionary to China the country was closed tight against the gospel and foreigners. There were laws against so much as teaching the foreigners the Chinese language on pain of death. Morrison's faithful tutor carried constantly with him a vial of poison, so that, if discovered teaching the foreigner, he could quickly kill himself and thus escape torture at the hands of the executioners. No good will in China then. Even after 60 years of loving proclamation of the gospel in the country, the people were still suspicious enough of the foreigner to be readily deceived by the vicious lies of the Boxers, and in one bloody month the good will built up by a whole generation of missionaries was wiped out.

At Paoingfu outside the North Gate the mission houses were set on fire. Little Paul and Francis Simcox ran out of the burning house nearly suffocated with smoke. But no mercy, even for little children. They were killed with the sword, and their little bodies thrown down the well. Dr. Taylor, inside, stepped to a window with a gun. He told the mob what damage he could do with it among them, but then, refusing to use it he threw it back into ~~among~~ the flames, and beating his breast with the pain died where he stood.

Or look at New Guinea. ~~A missionary was telling me~~
 you've read of what the natives did to the great pioneer miss. in
 New Guinea - James Chalmers. They murdered him. A more recent
 missionary has said of his work in that island "I find something
 that looked more hopeless than if I had been sent into the
 jungle to a lot of tigers. These people were so degraded they
 seemed utterly devoid of moral sense. They were worse than beasts
 if a mother was carrying her little baby and the baby began to
 cry, she would throw it into a ditch and let it die. If a
 man saw his father break his leg, he would leave him by the
 road to die. They had no compassion whatever. They did not
 know what it meant." "Well, what did you do for people like
 that?" he was asked. "Did you preach to them?" "Preach? No! I
 lived." "What do you mean?" "When I saw a baby crying I picked
 it up and comforted it. When I saw a man with a broken leg, I
 mended it. When I saw people in distress, I took them in and
 pitied them. I lived that way. And these people began to come
 and ask "What does this mean? What are you doing this for?"
 Then I had by chance I preached the gospel.

What was his motive? To preach the gospel.
 And what was one of the results - listen to this clipping from
 the NY Times.

THE FIRST PRESBYTERIAN CHURCH
BRIDGEPORT, CONNECTICUT

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OFFICE SECRETARY
MYRTLE CAROLYN REHNBERG

ORGANIST-DIRECTOR
FLORENCE HASKIN

March 18, 1943.

Dear Church Member,

--- Well, Sunday's the day!

By noon next Sunday — Loyalty Sunday — we'll know whether your Church's Annual Pledge Drive is a success — or a failure. A lot depends on you.

Next week we intend to write a letter to our men in the services, telling them the latest church news. In that letter we'd like to be able to write that the home-folks are behind them 100% — that you and I are helping to keep our church strong and safe in their absence by contributing to the church.

Will you do your part by either mailing in your pledge card, or better still, by bringing it in yourself on Sunday?

Don't let your church "down" now when all the world is fighting for religious freedom!

Your Pledge Committee,

Harry H. Jenks
John W. Shields
G. S. Alcorn

Did any of you see a clipp, in the N.Y Times about 2 months ago
 telling of 2 American aviators forced down in the jungle near
 N.Y. this year. Wounded, lost in the dense jungles, without water
 and without food, they gave themselves up for lost. Suddenly, out
 of the green jungle a foggy-haired, tattooed black man stole silently to
 their side and motioned them to follow him. Then jungle paths he led
 them to a little village in a clearing, ~~the~~ others gathered and, decided
 their needs, gave them food & drink, made ready a place for them
 to sleep & recuperate from their shattering experience. When the Japs came
 thru the village, ~~they~~ at risk of their own lives they hid the Americans.
 And finally, when the aviators were recovered and to walk, the natives guided
 them safely to their own homes. "Why did you do all this?" ~~the~~

aviators asked

Wait a minute, you say I thought you were just telling us that
 the natives of N.Y. didn't know what compassion ^{over for their own people,} meant, yet here ~~they~~ you
 see have them showing love & kindness to two white men they'd never even
 seen before. That's what ~~it~~ what happened. That's what the aviators asked.
 "Why do you do this for us?" they said to the natives. And the black
 man answered "You Jesus men Jesus men do that for us."

THE FIRST PRESBYTERIAN CHURCH
Bridgeport, Connecticut.

Alexander Alison, Jr. D.D.
Minister

November 27, 1942.

Dear Fellow Presbyterian:-

You have signified your intention of helping in the freeing of our Church from debt. Men like-yourself working in cooperation with one another and the membership of our Church is assurance that this job will be done. We start this Sunday and the Committee asks that you attend Church service that we may all assemble in front of the alter and be dedicated in our Master's House, to go forth on our mission with His blessing. This will only be for a few minutes and will strengthen us all.

The Chairman will be in the Church office after the Church service to assist you in any way possible.

Yours in His Service.

Harry Jenks, Chairman,

Debt Elimination Committee.

P.S. It was voted at the Tuesday night meeting to cancel the Buffet luncheon scheduled for Sunday noon.

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And look at China. 100 years ago when Robert Morrison went as the first Prot. miss. to China the city was closed tight against the Gospel & foreigners. There were laws ^{even} against teaching the Gospel in China a pain of death. Morrison's faithful tutor constantly carried with him a vial of poison, so that if he were discovered teaching the foreigner, he could quickly kill himself & escape to the top of the mountains. No good at all. Even after 60 years of ~~faith~~ being quiet of the Gospel in China, the people were still suspicious of the foreigner & be ready to be deceived by the vicars for lies of the Boxers, and in a bloody month of killing, the good will built up by a whole generation was wiped out. At Pootung outside the North Gate the mission homes were set on fire. Little Paul & Francis Simcox ran out of the burning house nearly suffocated with smoke. No mercy, even for little children. They were killed with the sword, and their little bodies thrown down the well. Dr. Taylor stepped to a window with a gun. He told the mob what damage he could do with it among them, but then refusing to use it thrust it back into the flames, and beating his breast with the pain died where he stood. 5 missionaries died there and three little children - martyrs all, sacrificed to the fury of the mob.

That should have taught us that it was no use. We should have given up right then. No one could see 40 years ahead. No one was there to tell us that in 40 years the great and courageous leader of the China would be a devoted, ~~perfecting~~ practicing Xn. No one was there

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to tell us that in 40 years 6 out of 10 of China's most important
 leaders will be Xu. No one could have ^{in those days when miss. were being slaughtered} foreseen that the ruler of
 a China at war would ^{one day} so admire & appreciate the missionaries that
 he would offer them free transport for occupied & free
 China, if only they would come. No one, seeing the hate &
 ferocity of the Boxers, could have dared predict that some day a
 candidate for the presidency of the U.S. would point to the great
 reservoir of good will built up in China by Xu missionaries
 as one of the brightest hopes for the post-war world.

They didn't know all this, those suffering, suffering persecuted
 missionaries back in 1900, but they went on anyway. They went on
 because their goal was not good will, ^{- if it had been they'd have given up in despair - their goal} but to preach X. and
 not all the ~~hate~~ fires of hate in China could stop them.
 And because they builded for Xt., he gave them as their reward
 the love and affection of a nation.

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